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WITH SHORT NOTES

FOR THE USE OF

CANDIDATES FOR THE OXFORD LOCAL EXAMINATIONS IN 1875

BY THE

REV. WILLIAM ALMACK, M.A.

OF ST. JOHN'S COLLEGE, CAMBRIDGE
COMPOSITION MASTER OF BRADFIELD COLLEGE, AND
AUTHOR OF 'VERSICULI ALIQUOT LATINI'

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PREFACE.

In compiling these Notes, the object has been that they should be as simple as possible, and also, as far as possible, complete in themselves: e.g. in most instances the quotations from other Authors are given in full. There is added a brief summary of the events related in this book, which are the events of 'the second day.'

W. A.

Bradfield:
August 1874.

SUMMARY.

1–34. TELEMACHUS summons the Ithacans to the Assembly, which had not met since departure of Odysseus.

35–79. Complains of the insolence of the suitors, and begs the men of Ithaca not to aid them.

80–128. Antinous coolly replies, throwing all the blame on Penelope, who will not wed a husband from among the suitors.

129–145. Telemachus, unwilling to force her, prays to Zeus.

145–176. Zeus sends a favourable omen, interpreted by Halitherses.

177–207. Angered at which, Eurymachus scornfully replies, and again states the suitors' demand that Penelope must marry one of them.

208–259. Telemachus asks for a ship that he may seek his father: Mentor upbraids the Ithacans with want of loyalty; Leocritus answers with a sneer.

260–297. Athene, in guise of Mentor, answers Telemachus' wish, instructs him as to his voyage, and promises to be his companion.

298–336. Telemachus withstands the taunts of Antinous.

337–381. Bids Euryclea prepare stores, &c., for his journey, keeping his intention secret from his mother.

382–434. Athene, in guise of Telemachus, procures a ship, sends a deep sleep on the suitors; assuming the guise of Mentor, bids Telemachus embark.

ὈΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠὼς,
Ὦρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς,
Εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ·
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
Βῆ δ' ἴμεν ἐκ θαλάμοιο, θεῷ ἐναλίγκιος ἄντην.
Αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
Κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς.
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Αὐτὰρ ἐπεὶ ῥ' ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
Βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
Οὐκ οἶος· ἅμα τῷ γε κύνες πόδας ἀργοὶ ἕποντο,
Θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
Τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
Ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
Τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
Ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
Καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆϊ
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,

Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
Ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὤπλίσσατο δόρπον.
Τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλει
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώϊα ἔργα·
Ἀλλ' οὐδ' ὣς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
Τοῦ ὅ γε δακρυχέων ἀγορήσατο καὶ μετέειπεν·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅ, τι κεν εἴπω.
Οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θώκος,
Ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσίν.
Νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
Ἠὲ νέων ἀνδρῶν ἢ οἳ προγενέστεροί εἰσιν;
Ἠέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
Ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
Ἠέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
Ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος· εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅ, τι φρεσὶν ᾗσι μενοινᾷ."
Ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός.
Οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
Στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
Κῆρυξ Πεισήνωρ, πεπνυμένα μήδεα εἰδώς.
Πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
"Ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, (τάχα δ' εἴσεαι αὐτός,)
Ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει.
Οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
Ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
Οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
Ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὸν ἔμπεσεν οἴκῳ,

Δοιά· τὸ μὲν, πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
Τοίσδεσσιν βασίλευε, πατὴρ δ' ὡς ἤπιος ἦεν·
Νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
Πάγχυ διαῤῥαίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
Μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
Τῶν ἀνδρῶν φίλοι υἷες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
Οἳ πατρὸς μὲν ἐς οἶκον ἀπερῥίγασι νέεσθαι
Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
Δοίη δ', ᾧ κ' ἐθέλοι, καί οἱ κεχαρισμένος ἔλθοι·
Οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
Βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας,
Εἰλαπινάζουσιν, πίνουσί τε αἴθοπα οἶνον,
Μαψιδίως· τὰ δὲ πολλὰ κατάνεται· οὐ γὰρ ἔπ' ἀνὴρ,
Οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
Ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
Λευγαλέοι τ' ἐσόμεσθα, καὶ οὐ δεδαηκότες ἀλκήν·
Ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
Οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
Οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοὶ,
Ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
Οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
Μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
Λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
Ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ
Τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς,
Δυσμενέων κάκ' ἔρεξεν ἐϋκνήμιδας Ἀχαιούς,

Τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
Τούτους ὀτρύνοντες· ἐμοὶ δέ κε κέρδιον εἴη
Τμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
Εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη.
Τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
Χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
Νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."
Ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
Δάκρυ' ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.
Ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες,
Ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
Σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
Ἀλλὰ φίλη μήτηρ, ἥ τοι πέρι κέρδεα οἶδεν.
Ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
Ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
Πάντας μέν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
Ἀγγελίας προϊεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
Ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν.
Στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινεν,
Λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
'Κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
Μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
Ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήϊον, εἰς ὅτε κέν μιν

Μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
Μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,
Αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
Ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
Ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
Νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
Ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
Ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
Καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
Καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
Ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
Σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
Αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
Μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
Τῷ ὅτεῳ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
Εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν
Τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ πέρι δῶκεν Ἀθήνη,
Ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς,
Κέρδεά θ', οἷ' οὔπω τιν' ἀκούομεν οὐδὲ παλαιῶν,
Τάων, αἳ πάρος ἦσαν ἐϋπλοκαμῖδες Ἀχαιαὶ,
Τυρώ τ' Ἀλκμήνη τε ἐϋστέφανός τε Μυκήνη.
Τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
Ἤδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησεν.
Τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
Ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
Ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ
Ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.

Ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
Πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσιν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι
Ἣ μ' ἔτεχ', ἠ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
Ζώει ὅ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
Ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
Δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς
Οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
Ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.
Ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
Ἐξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
Ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἶκους.
Εἰ δ' ὔμιν δοκέει τόδε λωΐτερον καὶ ἄμεινον
Ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
Κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
Αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.
Νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
Ὣς φάτο Τηλέμαχος· τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
Ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
Τὼ δ' ἔως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο,
Πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
Ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
Ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλά,
Ἐς δ' ἰδέτην πάντων κεφαλὰς, ὀσσοντο δ' ὄλεθρον,
Δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς

Δεξιὼ ἤϊξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.
Θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
Ὥρμηναν δ' ἀνὰ θυμὸν ἃ περ τελέεσθαι ἔμελλον.
Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἷος ὁμηλικίην ἐκέκαστο
Ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
"Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅ, τι κεν εἴπω·
Μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.
Τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
Δὴν ἀπάνευθε φίλων ὤν ἔσσεται, ἀλλά που ἤδη
Ἐγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει
Πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
Οἳ νεμόμεσθ' Ἰθάκην εὐδείελον· ἀλλά πολὺ πρὶν
Φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
Παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.
Οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς·
Καὶ γὰρ ἐκείνῳ φημὶ τελευτηθῆναι ἅπαντα
Ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
Φῆν, κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους,
Ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
Οἶκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."
Τὸν δ' αὖτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ηὔδα·
"Ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
Οἶκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
Ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.

Ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
Φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
Ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
Ὤφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
Οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης,
Σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
Ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
Παρφάμενος ἐπέεσσιν ἀποτρύνῃς χαλεπαίνειν,
Αὐτῷ μέν οἱ πρῶτον ἀνιηρότερον ἔσται,
[Πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
Σοὶ δε, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
Τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός.
Μητέρ' ἐὴν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
Οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
Πολλὰ μάλ', ὅσσα ἔοικε φίλῃ ἐπὶ παιδὸς ἕπεσθαι.
Οὐ γὰρ πρὶν παύσεσθαι οἴομαι υἷας Ἀχαιῶν
Μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,
Οὔτ οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα·
Οὔτε θεοπροπίης ἐμπάζόμεθ', ἣν σὺ, γεραιὲ,
Μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
Χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
Ἔσσεται, ὄφρα κεν ἡ γε διατρίβῃσιν Ἀχαιοὺς
Ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
Εἵνεκα τῆς ἀρετῆς ἰριδαίνομεν, οὐδὲ μετ' ἄλλας
Ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
" Εὐρύμαχ', ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοὶ,
Ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·
Ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
Ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
Οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
Εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
Νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
Ἤν τίς μοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσω,
Ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
Εἰ μέν κεν πατρὸς βίοτον, καὶ νόστον ἀκούσω
Ἤ τ' ἂν τρυχόμενος περ ἔτι τλαίην ἐνιαυτόν·
Εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
Νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν,
Σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερείξω
Πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."
Ἦτοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
Καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
Πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
" Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅ, ττι κεν εἴπω.
Μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
Σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,
Ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι·
Ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
Λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.

Ἀλλ' ἤτοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
Ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
Σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
Οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
Νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
Ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσιν
Παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες."
Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
"Μέντορ ἀταρτηρέ, φρένας ἠλέ, ποῖον ἔειπες
Ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ
Ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
Εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
Δαινυμένους κατὰ δῶμα ἐὸν μνηστῆρας ἀγαυοὺς
Ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
Οὔ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα
Ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
Εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
Ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
Τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρσης,
Οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
Ἀλλ' οἴω, καὶ δηθά καθήμενος ἀγγελιάων
Πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην."
Ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
Οἱ μὲν ἄρ' ἐσκίδναντο ἀὰ πρὸς δώματ' ἕκαστος,
Μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.
Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
Χεῖρας νιψάμενος πολιῆς ἁλὸς, εὔχετ' Ἀθήνῃ·

" Κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
Καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον,
Νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
Ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
Μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες."
Ὣς ἔφατ' εὐχόμενος· σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν,
Καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
" Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
Εἰ δή τοι σοῦ πατρὸς ἐνίστακται μένος ἠύ,
Οἷος ἐκεῖνος ἦην τελέσαι ἔργον τε ἔπος τε.
Οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
Εἰ δ' οὐ κείνου γ' ἐσσὶ γόνος καὶ Πηνελοπείης,
Οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν ἃ μενοινᾷς.
Παῦροι γὰρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
Οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
Ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
Οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
Ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
Τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
Ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·
Οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
Ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
Σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς.
Τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
Ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
Ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,

Ὅπλισσόν τ' ἤϊα καὶ ἄγγεσιν ἄρσον ἅπαντα,
Οἶνον ἐν ἀμφιφορεῦσι, καὶ ἅλφιτα, μυελὸν ἀνδρῶν,
Δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
Αἶψ' ἐθελοντῆρας συλλέξομαι· εἰσὶ δὲ νῆες
Πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
Τάων μέν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,
Ὠκα δ' ἐφοπλίσαντες ἐνήσομεν εὐρέϊ πόντῳ."
Ὣς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
Βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
Εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
Αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ.
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
Ἕν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
Ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
Ἀλλά μοι ἐσθιέμεν καὶ πινέμεν ὡς τὸ πάρος περ.
Ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,
Νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
Ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
Δαινυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
Ἦ οὐχ ἅλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
Κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
Νῦν δ' ὅτε δὴ μέγας εἰμὶ, καὶ ἄλλων μῦθον ἀκούων
Πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμὸς,

Πειρήσω ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,
Ἠὲ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
Εἶμι μὲν (οὐδ' ἀλίη ὁδὸς ἔσσεται ἣν ἀγορεύω)
Ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
Γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι."
Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντιόοιο
[Ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
Οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.
Ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει·
Ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος,
Ἤ ὅ γε καὶ Σπάρτηθεν· ἐπεί νύ περ ἵεται αἰνῶς·
Ἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
Ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
Ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ."
Ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
"Τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
Τῆλε φίλων ἀπόληται ἀλώμενος, ὥσ περ Ὀδυσσεύς;
Οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
Κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
Τούτου μητέρι δοῖμεν ἔχειν, ἠδ' ὅς τις ὀπυίοι."
Ὣς φάν· ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς,
Εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
Ἐσθής τ' ἐν χηλοῖσιν, ἅλις τ' εὐώδεα ἔλαιον.
Ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
Ἕστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
Ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς

Οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
Κληῖσταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
Δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
Ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο.
Τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·
" Μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
Ἡδὺν, ὅ τις μετὰ τὸν λαρώτατος ἦν σὺ φυλάσσεις
Κεῖνον ὀϊομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
Διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
Δώδεκα δ' ἔμπλησον, καὶ πώμασιν ἄρσον ἅπαντας.
Ἐν δέ μοι ἄλφιτα χεῦον ἐϋρραφέεσσι δοροῖσιν·
Εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
Αὐτὴ δ' οἴῃ ἴσθι· τὰ δ' ἄθρόα πάντα τετύχθω·
Ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
Μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται.
Εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα,
Νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω."
Ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
Καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
" Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
Ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
Μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης
Διογενὴς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
Οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
Ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
Ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ

Πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι." 370
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
Ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
Πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,
Ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
Ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ."
Ὣς ἄρ' ἔφη, γρηῢς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
Αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
Αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
Ἐν δέ οἱ ἄλφιτα χεῦεν ἐϋῤῥαφέεσσι δοροῖσιν. 380
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' ἐϊκυῖα κατὰ πτόλιν ᾤχετο πάντῃ,
Καὶ ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
Ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
Ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
Ἤτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ' ἠέλιος, σκιόωντό τε πᾶσαι ἀγυιαί·
Καὶ τότε νῆα θοὴν ἅλαδ' εἵρυσε, πάντα δ' ἐν αὐτῇ
Ὅπλ' ἐτίθει, τά τε νῆες εὐσσελμοι φορέουσιν. 390
Στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
Ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Βῆ δ' ἴμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
Ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν, 395
Πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

Οἱ δ' εὖδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
Εἶατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
Αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
Ἐκπροκαλεσσαμένη μεγάρων εὐναιεταόντων,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
"Τηλέμαχ', ἤδη μέν τοι ἐϋκνήμιδες ἑταῖροι
Εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
Ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."
Ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
Καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
Αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
Εὗρον ἔπειτ' ἐπὶ θινὶ καρηκομόωντας ἑταίρους.
Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο·
"Δεῦτε, φίλοι, ἤϊα φερώμεθα· πάντα γὰρ ἤδη
Ἀθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὔ τι πέπυσται,
Οὐδ' ἄλλαι δμωαὶ, μία δ' οἴη μῦθον ἄκουσεν."
Ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
Οἱ δ' ἄρα πάντα φέροντες ἐϋσσέλμῳ ἐπὶ νηὶ
Κάθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
Ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
Νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς
Ἕζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
Ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
Τοῖσιν δ' ἴκμενον οὖρον ἴει γλαυκῶπις Ἀθήνη,
Ἀκραὴ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
Ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.

Ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
Στῆσαν ἀείραντες, κατὰ δὲ πρυτόνοισιν ἔδησαν,
Ἕλκον δ' ἱστία λευκὰ ἐϋστρέπτοισι βοεῦσιν.
Ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
Δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
Στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
Λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
Παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον.

NOTES.

1. *ἠριγένεια.*] From *ἦρι*, 'early,' better than as if from *ἦερι*, of the 'morning mist.' Cf. *ὀψίγονος*, I. 302.

2. *εὐννῆφιν.*] The termination *φι(ν)* (in 1st declension *ηφι*, 2nd *οφι*, 3rd *εσφι*) forms a genit. or dat. pl.

3. *ἐσσάμενος.*] Pure verbs not lengthening vowel of stem in forming their tenses often double *σ* in fut. and aor. 1 act. and mid.

5. *ἐναλίγκιος.*] Prob. from same root as *ἥλιξ*, Dor. *ἅλιξ*.

11. *οἷος.*] Cf. *ἴος*, *ἴα* = *εἷς*, *μία*. *οἴνη*, Lat. 'unus.' *ἀργοὶ*, from its original meaning 'white,' 'shining' (cf. *ἀργὴς*, *ἄργυρος*, 'argentum'), comes to mean 'swift,' from connection of ideas between 'glancing rays' and 'rapid motion.' Cf. use of *ῥιπὴ*, and Lat. 'micare.'—'Semianimesque micant digiti.' V. Æ. X. 396.

14. *γέροντες.*] Not necessarily *old*, any more than our word 'alderman.'

16. *γήραϊ.*] Goes with *μυρία ἤδη* as well as with *κυφὸς ἔην*.

20. *πύματον.*] Cf. IX. 369. *Ὄυτιν' ἐγὼ πύματον ἔδαμαι.*

22. *ἔχον πατρώϊα ἔργα.*] 'Followed their father's craft.' *ἔργα*, when not qualified by epithet, means in reference to men 'agriculture,' to women 'weaving,' &c.

24. *τοῦ.*] Causal genit. Cf. Il. I. 429, *χωόμενος γυναικὸς*, and the use in both Greek and Latin of genit. with verbs of

V. Æ. IX. 488–9. 'Veste tegens; tibi quam noctis festina diesque | Urgebam, et tela curas solabar aniles.'

104. *ἡματίη.*] For this adverbial use of adject. of time, cf. IX. 52. *ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ, | Ἠέριοι*, and Hor. Epod. XVI. 51, 'Nec vespertinus circumgemit ursus ovile.'

105. *παραθεῖτο.*] Frequentative opt. The terminations *σκον, σκομην* also imply repetition.

110. *τὸ μὲν.*] Sc. *ἔργον*; *ἰστὸν* being acc. of masc. *ἰστὸς*.

114. Change of subject. Cf. supra, l. 54.

115. No exact apodosis follows *εἰ δ' ἔτι*, practically the apodosis coming in line 123, *τόφρα γὰρ οὖν, κ.τ.λ.*, after a parenthesis.

117. *ἔργα ἐπίστασθαι περικ.*] A substantival clause in accusative.

118. With *τινα* understand *νοῆσαι*, or some such inf.

120. Tyro mentioned XI. 235. Alcmena XI. 266. Mycene, daughter of Inachus.

121. *Πηνελοπείη, i. e. νοήμασι Πηνελοπείης.*] (So Virg. Ec. VI. 62–63, says, 'Tum Phaethontiades musco circumdat amaræ corticis,' meaning 'tells how they were,' &c.) Instance of 'brachiology.' Cf. also Od. δ. 279.

129. *πεπνυμένος.*] Old Epic perf. pass. of *πνέω*.

132. *ζώει ὅ γ' ἢ τέθνηκε.*] Omission of conjunction with former verb. Cf. IV. 110. 'Whichever is the case,' is an accomplished fact, and not a contingency, and therefore indic.

πόλλ' ἀποτίνειν, i. e. 'the dowry Penelope originally brought to her husband.'

134. *ἐκ γὰρ τοῦ πατρὸς.*] It is doubtful which father is meant, Icarus or Ulysses: it seems more forcible to take it of the latter. *δαίμων*, 'the numen divinum,' generally in Homer in sense of 'harming,' as here. Cf. use of adject. *δαιμονίος*.

137. *ὥς.*] 'So that,' better than *ὡς*, 'wherefor.' *ἐνίψω*, one of the forms akin to *ἐνέπω*; others being 2 aor. *ἔνισπον*, imperf. *ἔνισπες*, and fut. *ἐνίψω* and *ἐνιψήσω*.

138. *αὐτῶν.*] Genit. of cause. Cf. Soph. Antig. 117, *πατρὶ μηνίσας φόνου*, and supra l. 68.

140. *ὕμα.*] Dor. and Ep. form.

148. *ἕως.*] One syllable by Synizesis, 'for awhile': an indefinite use more common with *ὅτε*.

151. *πόλλα.*] 'Often.' So 'multus.' Cf. V. Æ. IV. 3, 'Multa viri virtus animo, multusque recursat Gentis honos.'

152. *ὄσσοντο δ' ὄλεθρον.*] Cf. Æsch. Sept. c. Th. 53. *λεόντων ὡς Ἄρη δεδορκότων*; Aristoph. Vesp. 455, *βλεπόντων κάρδαμα*.

153. *δρυψαμένω.*] Mid. 'of the birds pecking *themselves*,' not the people in the *ἀγορὴ*. Cf. Soph. Antig. 1003. Take *ἀμφὶ* as adv.

154. *δεξίω.*] 'On the right,' *i. e.* eastward.

156. *ἔμελλον.*] Would be sing. in Attic.

158. *ὁμηλικίην.*] 'His peers.'

162. *εἴρω.*] Rare Epic pres., found only in Od., akin to Lat. *sero*. V. Æ. VI. 160: 'Multa inter sese vario sermone serebant.'

167. *εὐδείελος, i.e. εὔδηλος.*] A frequent epithet of islands, 'standing clearly out of the sea.' Some from *δείλη*, 'the evening twilight.'

168. *κατεπαύσομεν.*] May be conjunct. shortened epice, or fut. Cf. Il. IV. 14: *φραζώμεθ' ὅπως ἔσται τάδε ἔργα*.

171. *φήμι τελευτηθῆναι.*] 'I say will be accomplished:' the future sense of *φήμι*, 'I foretell,' being carried on to the inf., infra, l. 280. Cf. Soph. Aj. 1082: *ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτε | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν*.

178. Cf. V. Æ. XI. 399: 'Capiti cane talia demens | Dardanio rebusque tuis.'

185. *ἀνιείης.*] Opt.

189. *παρφάμενος.*] 'Having talked over.' Cf. Il. IX. 526: *παράρρητοί τ' ἐπέεσσιν*.

190. *ἀνιηρέστερον.*] As if from form *ἀνιηρὴς*.

194. *θωὴν.*] 'A fine,' better than doubtful and less forcible meaning of 'blame.'

195. *ἐν πᾶσιν.*] 'Coram omnibus.'

199. *ἔμπης.*] 'In any case whatever:' 'anyhow.' Cf. Æsch. Eum. 218: *μέγας γὰρ ἔμπας πὰρ Δίος θρόνους λέγει.*

203. *Ἴσα.*] 'Equivalent,' a compensation. Cf. supra 76.

204. *διατρίβειν.*] Here takes a double acc., very rare. Cf. Æsch. Eum. 221: *δίκας μέτειμι τόνδε φῶτα.* Eurip. Bacch. 345: *δίκην μέτειμι τόνδε τὸν διδάσκαλον.*

206. *τῆς, i. e.* Πενελοπείης.

207. *ὀπνιέμεν.*] The act. used with acc. of 'men; pass. and mid. of 'women.'

210. *ταῦτα.*] 'The request that you will depart.'

212. *ἄγε.*] Used here simply as an adv.; *δότε* following in pl. For similar use of 'age' in Lat., cf. Liv. XXXVIII. 47 sub finem: 'Mittite agedum legatos.'

213. *ἔνθα καὶ ἔνθα.*] 'To and fro.'

222. *χένω.*] Prob. fut. indic., *σ* being dropped.

225. Here only does Mentor appear in person, being elsewhere merely a shape assumed by Pallas.

227. *γέροντι.*] Must be taken to mean Mentor (and not Laertes); the change of subject with *φυλάσσειν* being similar to that above l. 54, 114.

230. *πρόφρων.*] Qualifies adverbially *ἀγανὸς* and *ἤπιος.*

237. *παρθέμενοι.* 'Staking.' So 'pono' in Lat. Cf. V. Æ. IX. 260: 'Quæcunque mihi fortuna fidesque est | In vestris pono gremiis.' Ec. III. 36: 'duo pocula ponam | Fagina.'

238. *νέεσθαι.*] Pres. with fut. force: verb only found in pres. and imperf.

240. *ἄνεῳ.*] Nom. plur. from *ἄνεως.* In Od. XXIII. 93, *ἄνεω* is either an adv., or possibly a fem. sing. form.

243 sq. The sense of these lines seems to be, 'You call us few in comparison with the Ithacensians: but *you* stand alone, and would find it hard to withstand us outnumbering you: not Ulysses himself could, much less you.'

250. *ἐλθόντι.*] The *ι* of dat. elided in Homeric hexameter.

257. *αἰψηρήν.*] A predicate with a proleptic force, 'so that it dispersed quick.' Cf. VIII. 88: *θοὴν ἀλεγύνετε δαῖτα.*

261. For this use of genit, cf. Il. VI. 508: *εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο.* May be called a 'local genit.' Dr. Farrar, 'Gr. Syntax' § 46, classes it under head of 'Genit. of Partition.' Notice the custom of purification before prayer or sacrifice.

269. *φωνήσασα.*] Intrans. The two accusatives being governed by *προσηύδα.*

270. *ὄπιθεν.*] 'In time to come.' The future in Homer being regarded as 'the time behind.' Cf. Il. I. 343: *ἅμα πρόσσω καὶ ὀπίσσω.*

271. *ἐνέστακται.*] Cf. Hdt. IX. 3: *ἀλλά οἱ δεινός τις ἐνέστακτο ἵμερος.*

272. Before *οἷος ἐκεῖνος ἔην* understand *τοιοῦτόν σε εἶναι.*

274. *οὐ.*] To be taken closely with *κείνου*, otherwise *μὴ* would be required.

276–7. With sentiment expressed in these two lines we may perhaps compare Hor. Od. III. vi. 46: 'Ætas parentum pejor avis tulit | Nos nequiores, mox daturos | Progeniem vitiosiorem.'

280. For aor. *τελευτῆσαι*, cf. supra 171.

281. *ἔα.*] 'Leave uncared for,' the Latin 'sino.'

284. *ἐπ' ἤματι.*] 'In one day. Cf. Il. X. 48: *ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι.*

286. *τοῖος.*] Followed by *ὅς*: so talis—qui. Propert. 2, 20, 34, 'Ultima talis erit, quæ mea prima fides.'

289. *ἤϊα.*] 'Provisions;' some derive from *ἴεναι*: may be connected with *ζεία.*

291. *πυκινοῖσιν.*] 'Water-proof.' The idea that of things packed so closely together that nothing can get through.

298. *τετιημένος.*] This and perf. act. only extant forms from a root *τεε.*

300. *ἀνιεμένους.*] 'Ripping up.'

302. *ἐνέφυ οἱ χειρὶ.*] Cf. Virg. Æ. VIII. 124: 'Excepitque manu, dextramque prehensus inhæsit.'

305. Note common use of inf. for imperat.. Cf. Soph. El. 9 : *φάσκειν Μυκήνας τὰς πολυχρύσους ὁρᾶν.*

306. *Ἀχαιοὶ.*] Used here merely for the people of Ithaca.

313. *ἦα.*] Imperf., though Hermann is said to consider it an aor., from *εἶμὶ* (Sum.)

319. *ἔμπορος.*] 'As a passenger on another's ship.' *ἐπήβολος*, cf. *φρενῶν ἐπηβόλους*, Æsch. Pr. v. 452.

321. *ἦ.*] Probably an imperf. from a form *ἠμὶ*, akin to Lat. 'aio.'

327. *ὅ γε.*] Redundant. Cf. *ille*, Virg. Æ. v. 457: 'Nunc dextra ingeminans ictus, nunc *ille* sinistra.'

328. *Ἐφύρη.*] Probably the Elean Ephyre is meant, though the scholiast on Od. I. 259, gives three cities of that name, and Strabo mentions a fourth. Il. XI. 740, the knowledge of all *φάρμακα* is ascribed to the daughter of an Epean prince in Elis.

337. *θάλαμον κατεβήσετο.*] Cf. Od. IV. 680 : *τὸν δὲ κατ' οὐδοῦ βάντα.*

342. *ἀρηρότες.*] 'Fastened to the wall in some way.'

343. *καὶ.*] 'Although.'

346. *ἔσχε.*] Must not be understood that she *never* quitted the store-house day or night, but that having charge of it she was generally near. If she *never* left the actual *θάλαμος*, in line 48, *θαλαμόνδε καλέσσας* would be meaningless.

351. *ὀϊομένη.*] 'Expecting.'

353. *πώμασιν ἄρσον.*] 'Fit with stoppers.' Cf. *πῶμα φαρέτρης*, IX. 314.

356. *ἀθρόα πάντα τετύχθω.*] 'Let them all be ready at same time.'

363. *φίλε τέκνον.*] 'Constructio ad sensum.' Cf. in a somewhat similar sense, Virg. Æ. IV. 569: 'Varium et mutabile semper | Fœmina.'

365. *μοῦνος.*] 'Her only child.'

367. *ὀπίσσω.*] Cf. supra l. 270.

368. Note change of mood.

373. *μυθήσασθαι.*] For tense cf. supra l. 171.

377. *ἀπώμνυ.*] *e. g.* *ὤμνυ μὴ.* Cf. *ἀπώμοτος*, Sŏph. Ant. 388: *βροτοῖσιν οὐδὲν ἐστ' ἀπώμοτον.*

385. *ἀγέρεσθαι.*] An aor. form with irregular accent, though considered by some as another form of the present *ἀγείρεσθαι.*

390. *ὅπλα.*] Of a ship's tackle; so 'arma' in Lat. Cf. V. Æ. v. 15: 'Colligere arma jubet, validisque incumbere remis.'

391. *ἐν ἐσχατίῃ λίμενος.*] *i. e.* 'at the harbour's mouth.'

396. Imperf. *πλάζε, ἔκβαλλε*, imply continued action.

403. *ἐπήρετμοι.*] Not literally 'oar in hand,' as from l. 408, we gather they were still on land; but "a standing epithet," man and oar being looked on as parts of one whole.

404. *ἴομεν.*] For *ἴωμεν. ὁδοῖο*, for this genit. cf. I. 195: *τὸν γε θέοι βλάπτουσι κελεύθου*, 'bar from his path.' Cf. also Æsch. Ag. 119: *λαγίναν ... βλαβέντα λοισθιῶν δρόμων.*

409. *ἱερὴ ἵς* T.] A common periphrasis. Cf. VII. 167: *ἱερὸν μένος Αλκινόοιο.* So Milton, Par. Lost, VI. 345, 'Where *the might of Gabriel* fought.'

412. *ἄλλαι.*] A curious Greek idiom: as it were including Penelope in the number of handmaids. Cf. Il. II. 673: *Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν | τῶν ἄλλων Δαναῶν.*

416. *νηὸς.*] Either genit. after *ἀνέβαινε*, here taking construction of *ἐπιβαίνω*, or a partitive genit. (meaning the part of the ship he reached); the former simplest.

420. *ἵκμενος.*] From *ἵκω*, as 'secundus' from 'sequor.' *εἴκω*, 'to suit;' *ἰκμὰς*, 'moisture,' also given as derivations. *οὖρος*, from *ὄρνυμι*, or possibly another form of *αὔρα.* Some consider *ἵκμενος* to be a word retained by the Greeks, though ignorant or forgetful of its exact meaning; and connecting it with 'Oska,' 'Ok,' *wish*, in Scandinavian, take it *ἵκμενος οὖρος*, as the '*wish*-breeze.'

421. *ἀκραῆ.*] From *ἀκρὸς ἄημι*, 'blowing just enough.'

424. *ἱστὸς.*] The movable mast was fastened into the *μεσοδμὴ*, or sort of trough, or three-sided box, in the middle of the ship.

425. The *πρότονοι*, two ropes from masthead to the bows, 'forestays.'

426. *ἴστια.*] 'There was only one sail: pl. used loosely of 'the rigging.'

428. *στείρη.*] 'The cutwater.'

431. *ἐπισπεφέας οἴνοιο.*] 'Brimful.' It is doubtful whether Virg. means his 'Vina coronant' for an exact translation. Mr. Tennyson seems to have the expression in his mind in 'Memoriam' CVI: 'Arrange the board and *brim the glass.*'

434. *ἠῶ.*] Acc. of duration of time. Cf. supra l. 105.

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